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ABSTRACT

This teacher training monograph deals with value orientations of cultures in general and with specific reference to United States Culture. The first two sections discuss the conceptual issues of value orientation and give axiological definitions of the six clusters used to describe cultural orientation: self, the family, society, human nature, nature, and the supernatural. The third section introduces the section on U.S. culture. The fourth and fifth sections demonstrate, with examples, how values have progressed over time from an outward to an inward orientation. Section VI presents value orientations considered to be illustrative of the dominant cultural values in the United States which are commonly associated with white middle-class Americans. Values are presented separately and each is followed by an anecdote or quotation. Reproductions of advertisements reinforcing these values are included. Some of these examples reflect more than one value and these are cross-referenced. There is an extensive appendix on the cultural group called the Florida Cracker with application of the same six cultural value groups. This is followed by a brief bibliography for this group and two other brief appendices on American value structures. (CG)

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U.S. - AMERICAN VALUE ORIENTATIONS

CULTURAL MONOGRAPH NUMBER 4

BILINGUAL MULTICULTURAL
EDUCATION TRAINING PROJECT
FOR SCHOOL PSYCHOLOGISTS
AND GUIDANCE COUNSELORS

University of Florida
Gainesville, FL 32611
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I. INTRODUCTION TO THE CULTURAL MONOGRAPH SERIES AND TO CULTURAL VALUE ORIENTATIONS

The Cultural Monograph Series provides the reader with an overview of varying cultures. This overview is presented from the perspective of value orientations. It should be pointed out that any attempt to describe a culture or a subculture is at best dangerous. Culture is not static, it is an evolving phenomenon, subject to continuous change. The study of culture and of cross cultural inquiry is an emergent field of endeavor.

The material persented in the Culture Monograph Series is based on A Conceptualization of Value Orientations and on the corresponding Axiological Definitions, developed at the University of Florida by Dr. Clemens L. Hallman (1981). The material includes cultural and cross cultural research conducted in the United States and in Latin America. An understanding of A Conceptualization of Value Orientations and of the corresponding Axiological Definitions is requisite to an understanding of the material presented in all the cultural monographs in the series. The following section provides the reader with an overview of the aforementioned conceptual schemes.

CONCEPTUAL SCHEMES

As one grows up one takes one's cultural patterns of behavior for granted. It's the "natural" thing to do. Because of this phenomenon it is hard to understand why people from another culture behave so differently. One does not realize that a person from another culture is behaving according to his/her cultural patterns of behavior. Culture as defined here means: the learned patterns of thinking, feeling and behaving that make life meaningful for a particular group of human beings. The implications of such a definition are as follows:

A. Cultural patterns of behavior are learned.

B. We are usually not aware of the fact that our behavior is learned, or of the reasons why we behave the way we do. Our culture is natural for us--we learn our unique patterns of behavior based on our personal experience: from our parents, friends, community, i.e., our "environment".

C. This means that people the world over have learned how to behave, to think, and to feel, largely by those surrounding them, by their native environment.

D. Growing up in a particular place, learning the patterns of thinking, feeling and behaving expected by people in the group, often means that we think of other people, apart from our "own", as different, often somewhat strange. This is especially true if they look different, i.e., color, size, if they behave differently from us and if they speak a different language.

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E. Much of our prejudice, our bias towards others, is based on the "cultural shell" which surrounds and nurtures us from birth. From our environment we learn our attitudes towards others and our feelings toward certain types of people. When someone looks or behaves differently from us, we tend to judge him/her from our vantage point. We usually do not stop and think "Well, maybe he/she is behaving in a certain way because he/she is coming from a different 'cultural shell' than mine."

F. The above considerations point to the fact that no one is better than the other, that no one is right and everyone else is wrong. Our behavior is largely determined by the process of socialization that we have undergone through our native culture. Our environment has not only led us, but has constrained us, in terms of what we believe is right, what we believe is true, what we believe is valuable, and what we believe is wrong.

G. EVERY CULTURE IS VALID, because it serves the purpose of making life meaningful for a particular group. Every person, thus, has dignity and worth as an individual, and as a member of a particular group, whether that group be Mexican, French, Chinese, Cuban, Egyptian, American, Jamaican or any other.

Condon and Yousef (1979) developed six clusters of cultural values which they feel are common to all cultures. Basically, the clusters reflect solutions which a culture provides for solving human problems. These six clusters defined below, are an expansion of the five clusters developed by Kluckhohn and Strodtbeck (1961).

1. NATURE: The value placed on the degree to which natural occurrences determine thought and activity. Orientation to time - future, present, past - is also included here.

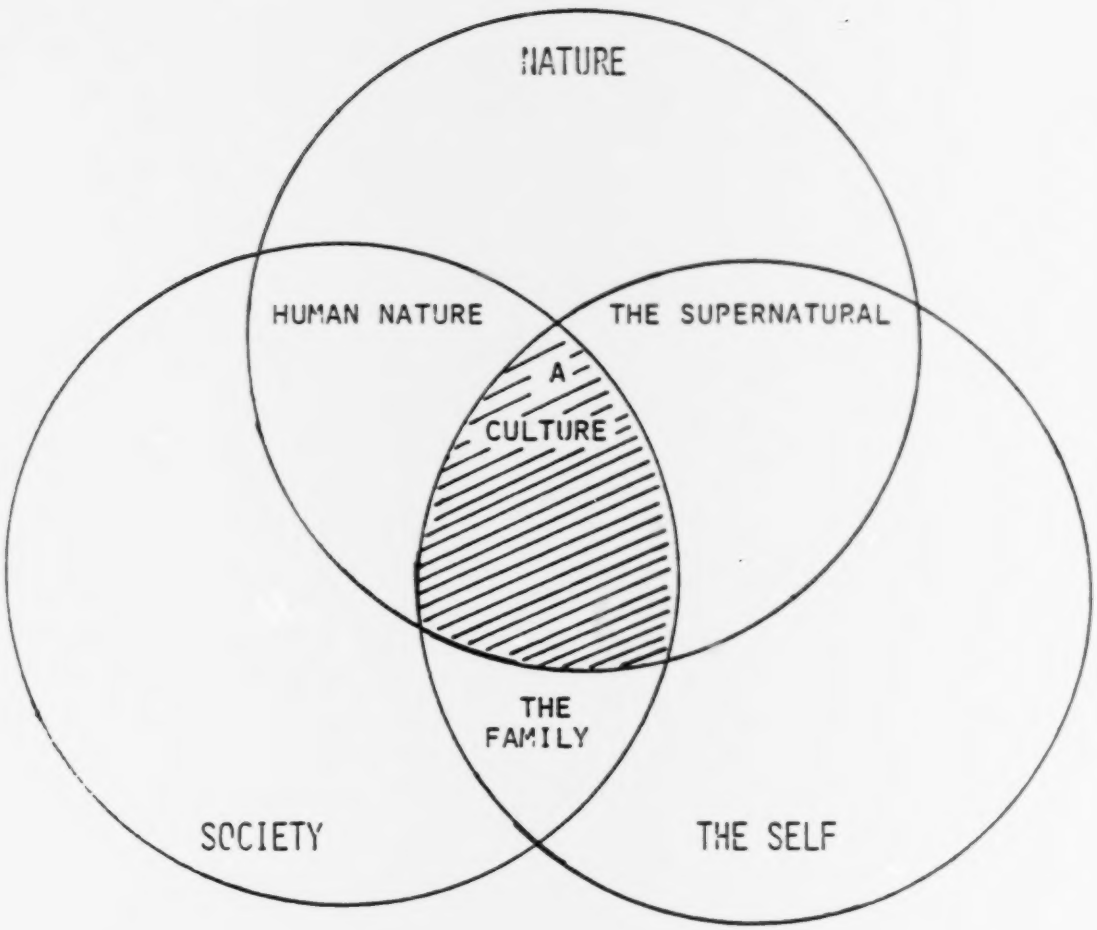
2. THE SELF: The value placed on one's own being and worth as an individual in a particular age group, sex, and activity.

3. SOCIETY: The value placed on the degree to which individuals feel responsible to participate in societal interaction.

4. THE SUPERNATURAL: The value placed on the degree of influence on control of a power greater than human power.

5. HUMAN NATURE: The value placed on the degree of innate reasoning ability, goodness, search for happiness and necessity for change which affects the individual.

6. THE FAMILY: The value placed on the unit of members of related bloodline including extended and ancestral parentage.



Reproduced from Condon and Yousef (1979, p. 59). Introduction to Intercultural Communication by permission of the authors.

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These six clusters are futher divided into subclusters. Within each subcluster are the possible variations of choice for solving that problem. There is a composite total of 33 variations. It is these variations which reflect the value orientations a culture holds.

When dealing with values and beliefs one must keep in mind that value orientations are constructs, and are therefore abstract. They can be useful only when considered "as if" statements, i.e., Latin Americans behave "as if" believing that the family unit is more important than youth. One must also keep in mind the interrelatedness that exists in value orientations, a change in one area can affect one or more other areas. If we look at the following figure we can see the interrelatedness and interdependence that exist among the six value orientation counterparts which define or encompass the phenomenon known as culture. Nature, the Self, and Society are the three main clusters. Their intersections provide the other three clusters - the Supernatural, Human Nature, and the Family. The intersection of all six value clusters results in "Culture".

Culture, as previously defined, means the learned patterns of thinking, feeling, and behaving that make life meaningful for a particular group of human beings. Culture, however, is not static. It is constantly changing - no matter how slowly - as a result of individual and group experience and interactions with other individuals and groups because of the interrelatedness of the six value constructs. Change in the way one views Self may affect the way one sees society, or nature, and vice versa. Further, the way a culture views society or nature may affect the way the family and the supernatural are perceived in that culture, as well as how an individual may be perceived as having a separate but equal place in society.

Although the diagram on the previous page shows each construct as being equal, it must be remembered that each culture gives different degrees of importance to each cluster, stresses different variations within each cluster, and relates the clusters differently. In one culture, definition of Self may be an individual matter, fairly independent of others within the society or even the family. In another culture, however, a person may define Self largely in terms of his/her relationship to others and to society. Also, while some cultures may value age and experience, others may value youth and experiences. Finally, in some cultures, property may be seen as an extension of Self, while in others it may be communal with no personal claim to ownership.

For the purposes of the monograph series, differences in value orientations between cultures will be emphasized. It should be pointed out, however, that differences in value orientations also exist between subgroups within a culture. These within group differences may be greater than the differences that exist between cultures. For example, the differences that exist in cultural value orientations between urban and rural settings in the same nation may be greater than that found between cosmopolitan urban settings of different nations, particularly at the surface observations.

The Study of Cultures

The study of cultures and of cross-cultural values and beliefs can be facilitated by conceptualizing value orientations as a range of choices, of possible solutions for dealing with human problems common to all cultures. While this conceptualizing can provide the study of cultures a degree of objectivity it is important to remember that it is impossible for one to look at other cultures in a totally objective manner. Thus, anytime an individual from one culture looks at another culture, or devises a conceptual scheme with which to look at other cultures, that person's native culture will tend to influence her/his perceptions. With this fact in mind, it must be recognized that United States' cultural patterns have influenced, to a certain degree, the conceptual scheme. For example, the subcategories presented for Axiological Definitions utilize a tripart categorization. Such categorization is typical of United States society. Nevertheless, it is felt that through the use of The Conceptualization of Value Orientations, one may begin to understand the possible range of value orientations across cultures.

The Conceptualization of Value Orientations presented in this Monograph, and utilized as the basis for cross-cultural analysis, was developed over numerous years of serious study and of research conducted throughout the world. It is based on the work of Kluckholn and Strodtbeck (1961) and Condon and Yousef (1979) and incorporates the authors' interpretations and findings.

The Axiological Definitions, presented in the following section are part of A Conceptualization of Value Orientations. These definitions, as well as the conceptual scheme, have been researched and successfully presented by the authors in workshops and in cultural and cross-cultural training seminars in the United States, in the Caribbean, and in South America. Based on such success, it is felt that the Conceptualization of Value Orientations is useful and valid for the study of various cultures, and for a comparative analysis of contrasts and similarities between United States' society and other cultures.

In order to facilitate an understanding of the material presented in this Monograph, the reader is urged to read The Conceptualization of Cultural Values and the corresponding Axiological Definitions. The reader is also encouraged to frequently refer to the Axiological Definitions while reading the examples provided for the cultural group in this Monograph.

II. THE CONCEPTUALIZATION OF VALUE ORIENTATIONS: AXIOLOGICAL DEFINITIONS

Value orientations are cultural principles and beliefs which humans have determined in attempting to give order and direction toward solving life's problems and evaluating the solutions involving the self, family, society, human nature, nature and the supernatural.

I. Self - the value placed on one's own being and worth as an individual in a particular age group and sex and activity pattern.

   A. Individualism - Interdependence - the value placed on how a person views his/her separateness.

      1. individualism - the sense that each person has of having a separate but equal place in society.

      2. individuality - a person's freedom to act differently within the limits set by the social structure.

      3. interdependence - the pattern where the self is largely determined by a person's current relationship to others in the social structure.

   B. Age - value placed on number of years which are considered the most influential over others.

      1. youth - a degree of maturity, vigor, idealism and freshness

      2. middle years - the period of life from about 40 to 60, combines experience and vigor.

      3. old age - past middle age, accumulation of experiences, wisdom, skills.

   C. Sex - the value placed on masculine/feminine role distinctions

      1. equality of the sexes - no particular role distinction; all persons are allowed similar development of potentials and skills with shared responsibilities.

      2. female superiority - authority of women in decision-making

      3. male superiority - authority of men in decision-making

D. Activity - the value of usefulness based on function.

1. doing - active emphasis on energy, accomplishments, creativity.

2. being-in-becoming - emphasis on what human is rather than what he/she can accomplish, self-actualization.

3. being - emphasis on spontaneous expression of what is conceived to be "given" in the human personality (impulses, desires, etc.)

II. The Family - the value placed on the unit of members of a group related by blood including extended and ancestral parentage.

A. Relational Orientations - the value placed on tendencies toward principles which define relationships.

1. individualistic - capable of being independent of particular groupings such as the family or peers.

2. collateral - the extended family which includes ancestry. There is a strong emotional link between members of a given family.

3. lineal - family historical inheritance respected.

B. Authority - the value placed on power of decision-making individual(s) of the family unit.

1. democratic - contributions of individual family members toward decisions involving the whole family unit.

2. authority-centered - decisions, activities, instructions for family are based on an external abstract faith (religion) or structure.

3. authoritarian - authoritarian parent (usually father) makes important decisions, "benevolent dictatorship".

C. Positional Role Behavior - value placed on expectations of particular performance of duties or behavior within the family unit.

1. open - no necessary expected role behavior appropriate to age and/or sex.

2. general - clear but general kinds of expectations for a person according to age, sex and position in family to exhibit certain types of conduct concomitant with preordained options; compromises and alternatives are possible.

3. specific - specific rights and obligations as determined by sex and age, set form of conduct and duties.

D. Mobility - value place on change and moveability.

1. high mobility - capable of any change toward self-improvement or betterment of oneself, develop individual potential.

2. phasic mobility - minimal, limited or periodic movement with the expectation of returning to place of origin.

3. low mobility - change considered detrimental to one's well-being.

III. Society - the value placed on the degree to which individuals feel responsible to participate in societal interactions.

A. Social Reciprocity - the value placed on the degree to which people are symbiotic in society.

1. independence - avoid commitments or obligations as threats to freedom.

2. symmetrical-obligatory - obligations to guarantee smooth interaction and sharing, relationships among equals as beneficial investments for all.

3. complementary-obligatory - relationship among unequals; subordination.

B. Group Membership - the value placed on the individuals participation in collective activities.

1. many groups, brief identification, subordination of group to individual

2. balance of no. 1 and 3 - individual exercises greater personal freedom in selecting group affiliation with a greater range of obligations and length of affiliation.

3. few groups, prolonged identification, subordination of the member to the group - individual is born into and remains part of social groups.

C. Intermediaries - the value placed on individuals who do or do not serve negotiators.

1. no intermediaries (directness) - the one-to-one approach, the personal relationship.

2. specialist intermediaries only - go-betweens providing a needed service only to facilitate communications between groups and/or individuals.

3. essential intermediaries - negotiators needed to maintain certain obligations toward and extracts comparable obligations from those served.

D. Formality - the value placed on the degree of ceremony, decorum, dignity, respect appropriate to function in society.

1. informality - unnecessary formal codes of conduct, titles and honorifics, speech; naturalness.

2. selective formality - formality used for certain interactions.

3. pervasive formality - formality seen as necessary for smooth and predictable interaction.

E. Property - the value placed on ownership of material goods.

1. private - considered an extension of self, representative of person's character and social status.

2. utilitarian - considered as having value only as it is practical, useful, used and necessary.

3. community - neither personal claims of ownership nor right through usage are relevant; property and natural resources considered as inherently possessed by all equally.

IV. Human Nature - the value placed on the degree of innate reasoning ability, goodness, search for happiness and necessity for change as it affects the individual.

A. Rationality - the value placed on the degree of necessity for reasoning ability.

1. rationality - reasonable behavior to adhere to criteria and standards subject to the judgment and appraisal of others seen as acceptable to other reasonable people.

2. intuitive - an innate possession of knowledge not subject to judgments or appraisals of others.

3. irrational - not conforming to norms of rationality; persons accredited with special powers of intuition or prescience, abstract or contradictory tracks of thought.

B. Good and Evil - value placed on the degree or the influence of good and evil.

1. good - what constitutes acceptable factors for continued harmony, growth and uninterruped productivity and well-being of all.

2. mixture of good and evil - concept that good and evil are dependent upon individual perception.

3. evil - concept that negative factors contribute to unwanted disequilibrium and disharmony of human behavior.

C. Happiness and Pleasure - the value placed on the degree of personal peace of mind and active enjoyment of life considered important.

1. happiness as goal - the goal toward physical and emotional satisfaction and stability.

2. inextricable bond of happiness and sadness - complacent acceptance of life's events as both happy and sad without* complaining, judging or retaliating, of adjusting one's feelings to circumstances.
*abandoned enjoyment

3. life is mostly sadness - conformist views which bear sadness as hope for happiness only after death.

D. Mutability - the value placed on the degree of change, growth considered acceptable for fulfillment.

1. change, growth, learning - active emphasis on change as means to betterment.

2. some change - acceptance of only those changes which are not counter-productive.

3. unchanging - change is regarded as threatening and unstable.

V. Nature - the value placed on the degree to which natural occurences determine human thought and activity.

A. Relationship of Man and Nature - the value placed on human control of natural forces.

1. man dominating nature - the view that man has power over natural forces and thereby controls his destiny and search for perfection.

2. man in harmony with nature - the combination of powers of man and the unpredictability of natural forces to produce an overall force to exist.

3. nature dominating man - humans fatalistically subjugated entirely to natural forces, an acceptance of human's incapacity to dominate nature.

B. Ways of Knowing Nature - the value placed on the interpretation of natural phenomena.

1. abstract - dissassociation from specific knowledge; hypothetical reasoning.

2. circle of induction-deduction - clearly understood, concrete evidence tests and modifies abstract theory or concept.

3. specific - empirical, scientific evidence considered necessary to prove a theory absolutely.

C. Structure of Nature - the value determined by the degree of testing or experimenting with nature.

1. mechanistic - cause and effect reasoning, analytical thought; testing encouraged.

2. spiritual - testing or questioning considered destructive, individual feels powerless under control of nature.

3. organic - any intrusion into the natural world detrimental.

D. Concept of Time - the value placed on the importance of the influence of future, past and present time in evaluating life's problems.

1. future - expectation of advancement or progressive development; today's activity consumed by planning for tomorrow.

2. past - conserve what was good in past rather than anticipate something better in future, value tradition and heritage.

3. present - importance of what is happening today.

VI. The Supernatural - the value placed on the degree of influence or control of a power greater than human power.

A. Relationship of Man and the Supernatural - the value placed on human involvement in determining destiny.

1. man as god - negates the existence of an external force which influences human destiny.

2. pantheism - a doctrine which equates God with the forces and laws of the universe.

3. man controlled by the supernatural - ultimate power in all acts is outside of human control.

B. Meaning of Life - the value placed on goals.

1. physical, material goals - material wealth, physical well-being and position attained more valued than spiritual or intellectual goals.

2. intellectual goals - the search for truth, guided by intellect rather than emotion of experience.

3. spiritual goals - search for favor and protection from all powerful God or gods, soul is considered immortal.

C. Providence - the value placed on the degree of acceptance of good in life.

1. good in life is unlimited - inherent good in nature.

2. balance of good and misfortune - presence and balance of both good and misfortune.

3. good in life is limited - good limited by human imagination and will.

D. Knowledge of the Cosmic Order - the value placed on the degree of acceptance of the organization of the universe.

1. order is comprehensible - predictable order and consistency throughout the universe are considered plausible.

2. faith and reason - predictable order is tempered by the acceptance that powers of reason exist beyond human.

3. mysterious and unknowable - unpredictability, unknowable, unexplainable by religious interpretation.

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Original Value Orientations published in An Introduction to Intercultural Communication, Condon & Yousef, Bobbs-Merrill, 1975.

III. INTRODUCTION TO U.S. - AMERICAN CULTURAL MONOGRAPH IV

The value orientations presented in this monograph are those that are believed to be illustrative of the dominant cultural values in the United States. These values are those commonly associated with white middle-class Americans. This value system does not include all subcultures and value systems found in American culture. However, because these values are generally reflected in industry, in the schools, in textbooks, and in the media, it is the value system which was felt to best represent the cultural system of the United States.

Each value is presented separately. Following each value is an anecdote or quotation which reflects that value. Since some examples reflect more than one value, a cross reference has been provided to inform readers of other values which the examples illustrate.

Appendix A illustrates one sub-culture within the larger American cultural system. This group is the Florida Cracker. Because of the limited amount of information available on this group, the value system and examples had to be extrapolated from readings such as Cross Creek by Majorie Kinnan Rawlings. This groups was included because of the large number of "crackers" in Florida's rural schools, and the need for teachers to be better equipped to understand and to work with this group.

Appendix D includes a bibliography of the readings used in preparation of this monograph. It is hoped that this bibliography will provide sources for those who wish to develop workshops based on a value orientations conceptual model.

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University of Florida
March 1983

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IV. CHANGING VALUES

"For generations, the American mind was transfixed by the frontier and the conquest of the West. As we have noted, the arena of American history has been nature, and the antagonist, the Indian and the wilderness. The Western movie and novel captured the epic struggle of man against nature and 'the savage.' After World War II, foreign beliefs and practices, particularly if they appeared exotic and mystical to the American mind, replaced the past, and the struggle between 'Communism' and democracy replaced the struggle between the frontiersman and the Indian symbolic of a simpler age. Yet unconsciously, American emotions which had been projected at foreign peoples and countries were redirected toward the American South, which became the subterranean field of American culture. It is on this familiar ground that matters of conscience and guilt for American culture were going to be fought out. The inward look, so characteristic of America now, represents a change in the American self-concept. It establishes a tension within the society and within the self which replaces the epic struggle between man and nature; it confronts Americans with a concept of evil which replaces failure to achieve and a capability for violence which overshadows the ethic of work. The patterns of thinking are more concrete, associative and intuitive. The values and assumptions no longer reflect the pursuit of success through change and achievement; instead, they reveal a concern with love, identity and power. It is quite clear that the arena of American culture is no longer nature, but society itself. This may be a major new direction in American culture." (Stewart, p. 78)

V. EXAMPLES OF CHANGING VALUES

1. "Quite often Americans make a judgement or justify an action with little reference to external relationships, depending solely on personal preference. An example should make this clear. Mead reports that Americans will answer the question, 'What is your favorite color?' while Englishmen asked the same question are usually not willing to name a color without knowing its purpose. The American's focus on the self which allows him to combine things and ideas that to others may seem incongruous." (Stewart, p. 28-29)
2. "From the earliest age, the American child is encouraged to decide for himself - to make up his own mind; he is encouraged to believe that he himself is the best judge of what he wants and what he should do. Even in those instances where the American cannot decide for himself, he still prizes the illusion that he is the locus of decision-making. Thus, when he needs to consult a banker, teacher, counselor, or expert of any kind, he perceives it as seeking information and advice that helps him to make up his own mind. The expert is treated as a resource person and not as a decision-maker. The American believes, ideally, that he should be his own source of information and opinions and, also solve his own problems." (Stewart, p. 32)
3. "In American society the participation of many members of a group in a decision ideally is based on the assumption that all those, insofar as possible, who will be affected by a decision are capable of helping to make it. Overseas the group's function in decision-making may be quite different from American expectations." (Stewart, p. 33)
4. "The American locus of decision-making in the individual is paralled by

the insistence that motivation should also arise with him. Responsibility for decision and action devolve on the individual. The idea of individual responsibility is reflected in the typical questions of 'Who did this?' and 'Who is responsible?'" (Stewart, p. 34)

5. "Competition is the primary method among Americans of motivating members of a group and some have seen it as a basic emphasis in American culture. Americans, with their individualism and ideas on achieving, respond well to this technique but, where the same approach is applied to members of another culture who do not hold the same values, the effort is ineffective at best and may produce undesirable consequences." (Stewart, p. 42)

6. "Although all persons are presumed to have equal rights and obligations, not everyone is presumed to be of equal talent and ability. The acceptance of inequality of potentials is tempered by the typical American belief that in any grouping there are people of ability and leadership potential. Their emergence awaits the right opportunity. It is the equality of opportunity that receives emphasis in American culture." (Stewart, p. 51)

7. "The concept of the individual self is an integral assumption of American culture so deeply ingrained that Americans ordinarily do not question it. They naturally assume each person has his own separate identity which should be recognized and stressed." (Stewart, p. 68)

8. "A comparison of the 'Who am I?' concept across cultures clarifies American's tendency to see himself broadly as a human being of a particular sex. When a more specific identity is given, it is likely to be in terms of a social role (e.g. husband), identification with one's own

generation and the achievements of the individual. This general perception of the self allows the American considerable freedom of choice in his actions, in contrast to narrower self-definitions of persons from other cultures." (Stewart, p. 69)

9. "When confronted with people who do not identify the self with the individual, Americans react with bewilderment, since the idea of the self not being located in the individual is culturally preposterous for most Americans. Yet the Japanese point of reference seems to be the network of obligations among the members of a group." (Stewart, p. 69)

10. "The American stress on the individual as a concrete point of reference begins at a very early age when the American child is encouraged to be autonomous. The self-centeredness of the child is seldom questioned. It is implicitly accepted that each child or person should be encouraged to decide for himself, develop his own opinions, solve his own problems, have his own things, and in general, learn to view the world from the point of view of the self. The American is not expected to bow to the wishes of authority, be it vested in family, traditions or some organization." (Stewart, p. 70)

11. "Unlike other societies, American culture does not attribute particular meaning to place of birth, family, occupation, politics or other ascriptive considerations which can be used to define the self. The existence of the individual is a matter of chance with no significance attached to origin or destiny. Self-definition is determined primarily by personal achievement. The individual himself should set his own goals and then make up his own mind on how to pursue them." (Stewart, p. 72)

12. A foreign student's observation of written English: I, the vertical pronoun, was capitalized, while the others (you, he, she, we, it) were not. He made this observation to the teacher and remarked that English is the only language that uses the capital with the pronoun. "To M.M. the capital I reflected the individualistic element in English and in the native speakers of the language." (Stewart, p. 83)

VI. U.S. - AMERICAN VALUE ORIENTATIONS

I. SELF

A. Individualism

1. "What marks individualism in the United States is not so much the peculiar characteristics of each person but the sense each person has of having a separate but equal place in society." (i.e. What interests us here, however, is the sense of individualism symbolized by the individual stars - the flag. Each state, large or small, old or relatively new in its addition to the union, is given identical representation in the fields.)" (Condon & Yousef, p. 65) "What is different here is that the independent U.S. self must never feel bound to a particular group; he must always be free to change his alliances, or, if necessary, to move on." (p. 66) "Individualism, where each self is regarded as equally independent but voluntarily allied with others for specific purposes. (Characteristic of the dominant values in the United States)." (p. 68) (See also III A.1. - SOCIETY, Social Reciprocity - Independence)

2. One source of evidence of individualism in the U.S. is the cultural expressions used: "Do your own thing"; "Be your own man"; "Don't follow the crowd (herd)"; "Think for yourself"; "Be independent"; "Don't listen to someone else"; "I can do whatever I want".

3. Another source of expression of individualism in the U.S. would be our Federal System of government. We didn't want a single ruling body or person, but three separate, individual bodies with separate, individual powers and individual

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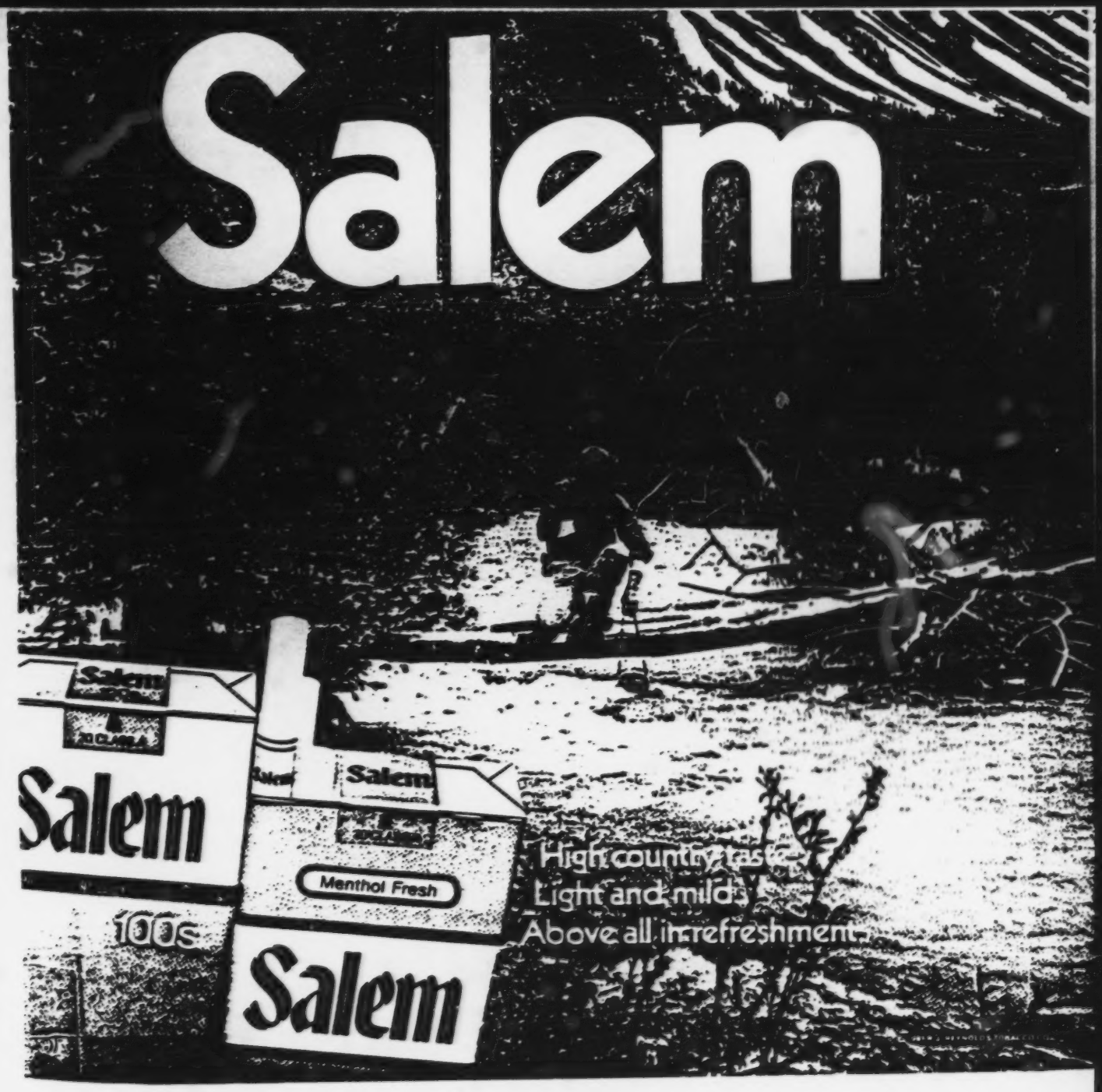
states with their own leadership with powers separate from the national government. Our justice system is not based on how the masses are affected, but on how the individual person is affected by the laws. The "rights of the individual" has been one of our guiding principles since the birth of this nation.



4. This advertisement depicts the individual man on his own in a mountain frontier. John Wayne movies depict the individual (John Wayne) fighting with adversaries. Other movies such as High Noon show Gary Cooper (the sheriff) against the killers coming to take over the helpless town.

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B. Age (Youth)

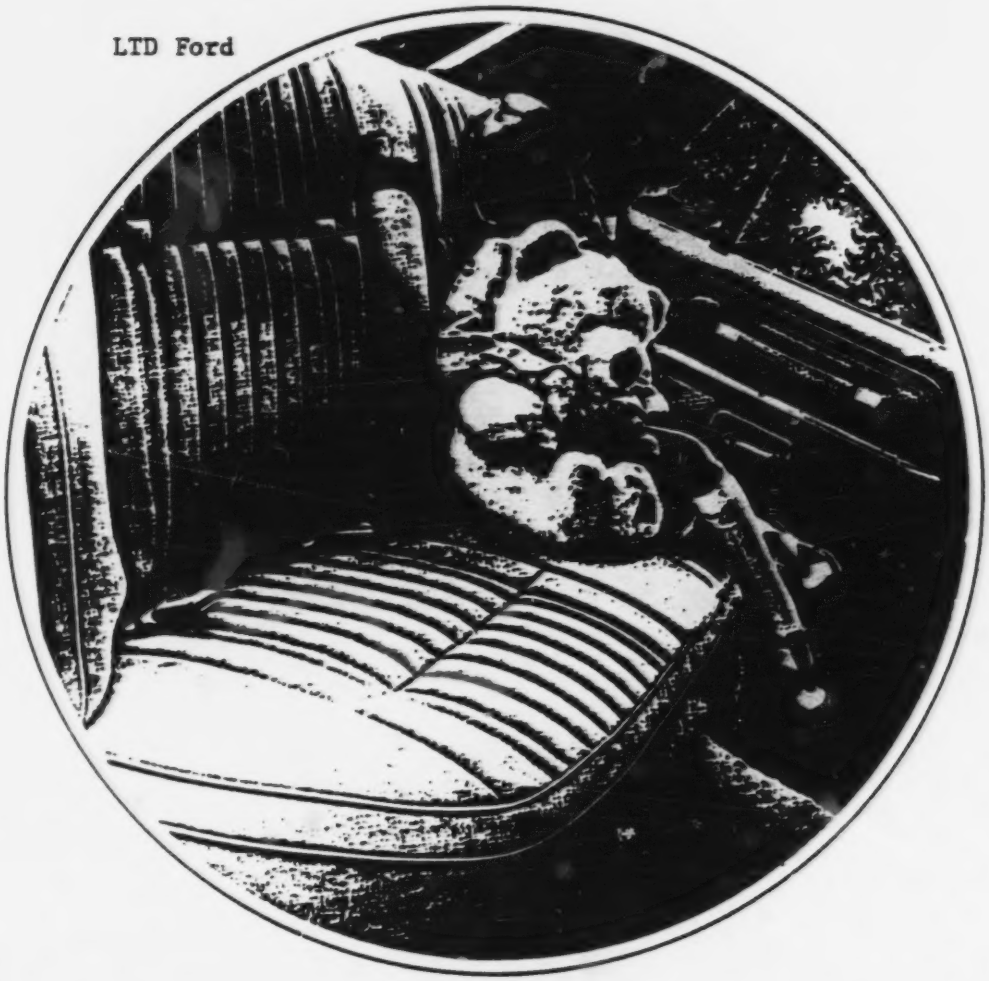
1. "A youth-valuing culture (including the United States) values - along with some degree of maturity - vigor, idealism, and freshness that is thought to be dissipated with age. Economically and socially, the 'youth market' dictates fashion, language, and tastes in popular culture. 'Experiences' rather than 'experience' are valued; typically the American desires the opportunity to have many and varied experiences, and they are only possible and judged meaningfull while one is still relatively young." (Condon & Yousef, p. 69)

2. American society has always placed a higher value on youth than it has on either the middle years or old age. Looking from the historical viewpoint there could be several reasons for this. Our country is young in terms of world history, two hundred years is a flash in the pan. There are parts of our country that are still "untamed" and "new", or just lately settled (one or two generations). Two of our states were added during the lifetime of our current adult population (Alaska, February 1959 and Hawaii, August 1959). As a result, Americans have built-up a respect for the new, not the old; the old ways had to make way for our new ways. An example would be our not respecting the native Indians' ways of doing things. A lot of the old ways wouldn't work here in this new land where everything is new. Another example of youth is the 26th amendment to the Constitution (18 year old vote).

3. The people that run for political office here in the U.S. can

lose votes by being "too old." Note the fears of many during the last election here for President. In many other societies the older you are the more intelligent you are and the more you are asked for leadership and advise.

LTD Ford



4. Ford motor company demonstrates the comfort that the LTD Ford automobiles have for the youth of today. The "youth market" can be heard on many radio stations today. The "Grease Man" (number one DJ in America) is an example of a youth oriented DJ.

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C. Sex

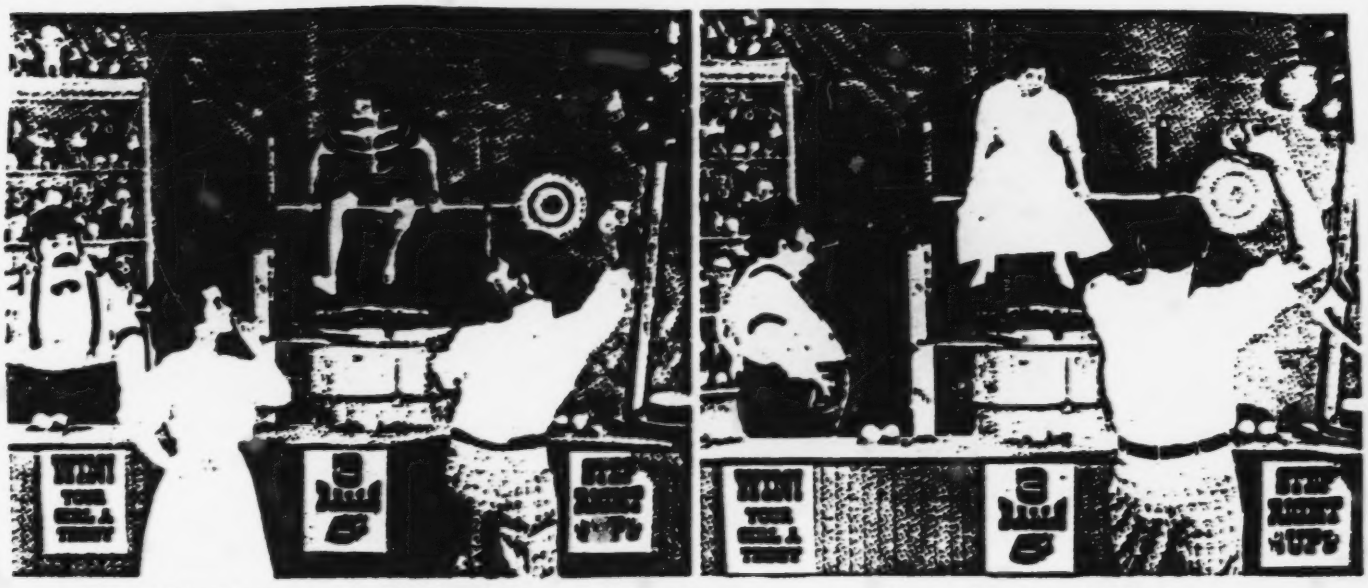
1. Under the system of male dominance in the process of moving toward male-female equality, there is a definite distinction of male and female roles with the female role subordinate to the male. Women have little or no power politically, economically, or within the family (except in rare cases). Males dominate the entire scope of human endeavors. "The romantic tradition of the West, of course, is somewhat different: while the man may have the authority, he treats women as the weaker sex and has evolved a pattern of social amenities such as standing when a lady enters the room or holding a door open for her." (Condon & Yousef, p. 71)

2. The theoretical ideal is that little or no distinction of roles is made based on sex. Both women and men are allowed similar development of potentials and skills and "any kind of work or relaxation may be enjoyed" by both groups. While modern U.S. society is developing equal rights, equality does not exist in practice.

3. Male superiority has been the norm in American culture since the founding of the nation. In the history of the U.S. you can find several basic examples of this attitude: "all men are created equal..." The basic documents of our society were written by men for men. Women were not allowed to vote or hold public office until the 19th amendment in 1920. The difficult time that the proposed 27th amendment (ERA) is having is also a sign of the belief in male superiority. In our society there are sayings that reflect the attitude of

male superiority: "old wives' tales", "women's work", etc.

4. When you think about women getting the right to vote in 1920, you need to remember that 50 years before the 15th amendment had given the right to vote to Black men.



In 1915, Shirley Myers aimed to show how independent she was by smoking at the county fair.

Her husband aimed to stop her.

5. Virginia Slims shows how the female has progressed in a male dominated society.

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Sexes

Feminist Folk and Fairy Tales

A collection that turns the fables—and fits the movement

The story of Cinderella, which appeared in 9th century China, has been buffeted for ages by friend and foe alike. It was stripped of its violence in the 17th century, criticized in the 18th as unfair to stepmothers and sentimentalized by Disney in the 20th. Now Cinderella, and most of the major fairy tales, have attracted a set of critics who deride them as sexist.

Feminists argue that the clever and strong women in folk and fairy tales are almost always hags, witches or deranged stepmothers. The heroines, says Author Ethel Johnston Phelps, "are good, obedient, meek, submissive to authority and naturally inferior to the heroes."

Phelps, a writer in Rockville Centre, N.Y., spent three years sifting through thousands of fairy and folk tales looking for brave and clever heroines. She found enough for two books: *Tatterhood and Other Tales* (The Feminist Press; 1978) and her just published *The Maid of the North* (Holt, Rinehart & Winston). Here the fables are turned: women rescue men, outwit demons and fight like Cossacks. Tatterhood, named for her ragged, mud-stained clothes, batters a gang of wicked trolls and recaptures the severed head of her sister. An old Japanese woman, paddling along a stream, thinks quickly when pursuing monsters suck up all the water: she tosses them some fish and the monsters have to release the stream water to eat them. Another heroine, a woodcutter's daughter, claims her prince by washing out three unremovable stains—a theme that could strike some feminists as too close to detergent commercials.

Phelps is careful to avoid the word beautiful because she considers it sexist. In *Tatterhood*, Phelps writes that "we shall never know" whether the heroine was lovely or plain, because it does not matter. Phelps also adds a brush stroke here and there to make the females more active. In "The Twelve Huntsmen," she has the prince collapse at the key moment, not the girl. The Maid of the North, in the original version, fends off a suitor by talking up the disadvantages of leaving home to join a stranger's household. Phelps' updated dialogue offers a feminist case against marriage: "A wife is like a house dog tied with a rope. Why should I be a servant and wait upon a husband?"

Though Phelps celebrates females who have brains and energy, her feminist lens at times distorts the drama beneath the surface of folk tales. As Psychologist Bruno Bettelheim made clear in *The Uses of Enchantment*, most protagonists in fairy tales are passive because the children who listen to them feel at the mercy of events and want to be reassured. Beauty or handsomeness is a routine signal to the child of moral worth. Marrying and living happily ever after tells children that they are worthy of love and can find it when the time comes.

Typically, Phelps flattens out the story of Scheherazade by leaving in the logic and removing the magic: Why should the heroine fall in love with the murderous king or beg for her life? Writes the author: "Many readers may well be disappointed with these meek and improbable endings." Bettelheim pays more attention to the hidden message of the tale: Scheherazade and the king represent warring forces within the psyche: depressed and destructive *vs.* good and reasonable. The peace between Scheherazade and the king says that the child can be whole one day.

The real business of fairy tales is not propaganda. It is to help the young deal with anger, sibling rivalry, fear of separation and death and the eerie omnipotence of the adult world. "The fairy tale," adds Bettelheim, "offers solutions in ways that the child can grasp on his level of understanding." For girls and boys, those solutions do not invariably come through identification with the strong, but often with the bewildered, prefeminist likes of Cinderella and Snow White. ■

6. "Feminist Folk and Fairy Tales" (Time July 20, 1981) shows examples of how fairy tales depict women as "...good, obedient, meek and submissive to authority..."

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D. Activity

1. Orientation of activity which values doing is undeniably a U.S. orientation. Conventionally, an American identifies himself in terms of his activities (professions or occupations, normally). Even very small children are frequently quizzed on what they want to be when they grow up - meaning what do they want to do. (Condon & Yousef, p. 71) "Doing is closely tied, at least in the experience of the United States, to an emphasis on youth and energy for obvious reasons." (Condon & Yousef, p. 72)

2. With a doing orientation the accomplishments of an individual are measured by standards which are external, largely determined by the society. Visible production is emphasized, creativity is "encouraged, promoted, and rewarded." Competition among individuals is a characteristic, also conspicuous consumption.

3. America has always been a doing society, once again based on the youth of our society (if you didn't do you died). In Europe life had settled down and quite a bit of one's future had been decided at one's birth (class, work, birthright, expectations). In the new world nothing had been decided for anyone; one's future was in one's own hands. One's past, or "class" or "station", was not known by anyone else. It was a country where people felt that "every boy could grow up to become the President".

4. Here is another example of Westward expansion, "manifest destiny", from the current state and county American History

textbook: "migration caught the fancy of Americans everywhere." (People and our country, 1978, p. 281) As stated before, we have not been here long and the ones that came over from wherever were "doers", not the shy, stay-at-home type. Most of us come from stock that were "doing".

5. "All aspects of American life are affected by the predominance of doing.

> ...Its most distinctive feature is a demand for the kind of activity which results in accomplishments that are measurable by standards conceived to be external to the acting individual. That aspect of self-judgement or judgement of others, which relates to the nature of activity, is based mainly upon a measurable accomplishment achieved by acting upon persons, things, or situations. What does the individual do?" (Stewart, p. 36)

6. "The fulfillment of the individual, isolated in a mechanistic world, is attained in achievement - the motivation that propels the American and gives the culture its quality of 'driveness'. Restless and uncertain, he has recurrent need to prove himself and thereby attain an identity and success through his achievements. Hence, his accomplishments must be personal, visible and measurable, since the culture does not provide a means of evaluating and knowing the self except through externals of performance and attainment." (Stewart, p. 40)

7. "The American assumptions and values associated with 'doing' may have both advantages and disadvantages for advisors working overseas where the valued form of activity differs from their own. Americans can find courses of action where none have been perceived before; conversely, the American's desire

to move and move quickly may be very upsetting to his counterparts....Unlike American leaders, leaders in ascriptive societies are not expected to take action and to exercise their influence. Their function is to maintain the status quo and what they do is entrench themselves in their positions. They are usually not rewarded for initiating change and achieving progress; these are American ideas associated with achievement and action." (Stewart, p. 85)

8. "If the American acts within his appropriate frame of reference, 'doing', and pushes through with his own ideas, he may alienate his counterparts and the local people; and, even if by dint of his personality and efforts the advisor completes his task, its success may not 'take' in the local culture and his accomplishments may be nullified once he leaves. This latter possibility apparently is often not appreciated by Americans who strive for a quick-impact project and attempt to complete something before their tour overseas is finished. They fail adequately to integrate their work into the social structure and neglect the cultural customs and traditions needed for the success of even such simple changes (from the American point of view) as the introduction of sanitary toilets or a more effective technique of farming. Most Americans seem predisposed to believe that the desirability of the innovations they advocate is self-evident; hence, they feel their efforts will inevitably be crowned with success." (Stewart, p. 86)

II. THE FAMILY

A. Relational orientations

1. "...in a culture characterized by an individualistic orientation, such as the United States, relational obligations are generally spared (taking care of parents during old age) this being the value shared by the older as well as younger members of the family. Impersonal institutions, such as insurance and retirement plans, are entrusted with the care of the elderly." (Condon & Yousef, p. 75)

2. The family is subordinate to the individual's right to design his/her own life. The individual is characterized by the drive to achieve and to better oneself in relation to one's family status. Also, a high mobility rate and a breakdown of the extended family responsibilities and traditional roles characterize the individualistic orientation of American culture.

3. One reason for Americans developing this type of relational orientation is the fact that when we came here to this country our cultural "roots" were cut off. Sometimes to "fit" into the society the roots were cut quite quickly (an example would be parents not allowing their children to speak a native language). Often when people moved westward there were no "groups" of like people so everyone was a minority, which meant that everyone tried to move toward the "average" personality (or to "American").

4. When young people moved away from their homes to "win their fortune out west" ("go west young man, go west") the extended family concept was broken. In Europe or Africa the children

stayed near or with their parents. That was not possible here. So in effect, there was the 1st generation on the East Coast of the U.S., the 2nd generation in the Mid-west of the U.S., and the 3rd generation out west, etc. As a general rule, American people are still trying to find the "greener grass" on the other side of some fence.

Ætna wants insurance to be affordable.

[1]This case is being appealed the town. In addition to the urt-awarded damages, two her defendants (the contractor id the county) settled out of court r an additional $1.15 million. iis illustrates how extravagant y-awarded damages set a stan- rd for extravagant *out-of-court* tlements—the real problem, since most liability cases *are* settled out of court.

[2]A by-product of such awards has been a quantum leap in the number of all kinds of suits filed. Products liability cases *alone* have increased from 50,000 a year in the 1960's to almost a million a year now.

[3]Most awards are paid by insurance, and insurance companies spend millions more defending policyholders against lawsuits. The direct result is rising premiums for automobile and other liability coverages. The *indirect* result is higher prices for goods and services—prices which are boosted to cover the skyrocketing insurance premiums of manufacturers, doctors, hospitals, and others who are targets for windfall awards.

[4]For example, it would help if juries were simply required to take into account payments the claimant has already received for medical bills and lost wages. Under the present system, these bills may be paid all over again.

Ætna
LIFE & CASUALTY

5. Aetna insurance demonstrates how insurance companies take care of family members in case of death. Other examples are Social Security and Medicare for the elderly.

6. Rosalie Cohen in 1969 investigated conceptual styles and their relationship to different family and friendship structures. She found that of the social institutions which Americans create, for example, the schools are particularly suited to the analytical conceptual style. "Culture groups where the analytical type appears are more formally organized and

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privileges, responsibilities and status in the groups are distributed in orderly fashion. The individual has a greater freedom to leave the group and to 'refuse to act in any capacity not defined by his job.' His conceptual style and values are those identified by the American middle class." (Stewart, p. 24)

5. Throughout the psychological crisis (of adolescence) thus precipitated there usually remains the belief that there is something better than the parents and the self.

> "And here, generation after generation, the belief in Progress is reborn in the minds of the young, Progress - the belief that there is something better than our own way of life - that our fumbling version of how men shall live with men here on earth, rests upon these very special mechanics in which parents first hold themselves up as good and their children learn the rare and beautiful faith that there can be something better than oneself." (Stewart, p. 65-66)

B. Authority

1. "In the U.S., families are more democratic or child centered, and since the children may do more of the speaking, dinner table conversations have the characteristics of children's talk: exaggerations, loud voices, discontinuity. The result, Mead suggests, is that American children grow up with no other model than themselves and become only older children." (Condon & Yousef, p. 76)

2. Under this value orientation all family members equally participate in making decisions which will affect the entire family. The majority rules.

3. Authority in the American family has been of the democratic model. The family has been an extention of the national

government model of being democratic. This role-playing in the family carries over into the national model. Also, we believe that people need to be involved in the process. All processes need involvement by the people affected: the family, the educational system, the religious groups, the government. It would be very difficult to have authorization in the family and not have it in the government, too. There is a relationship between how the family is organized and how all of society is organized (all societies).

4. This cartoon shows how families are child centered.

C. Positional Role Behavior

1. "...we find a large segment of the United States where there is no particular expected role significance to being older or younger, or, increasingly, to being male or female...At a simple level, the differences may be noted in the beginning small talk stages of conversations where Americans rarely

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inquire if a stranger has brothers and sisters. To do so would seem at least irrelevant and possibly too personal." (Condon & Yousef, p. 78) Under this value orientation the individual is not restricted by a set model of behavior, rather he/she can 'act' according to intrinsic impulses or motivations.

2. Once again we have to be open because of our values and our specific belief in democratic principles. Americans feel that if you make people do or don't do certain things because of their age or sex you limit their chances for the "good" life. Look at how the role of women changed in the U.S. with westward expansion: women fought alongside the men, worked just as hard in the fields, drove the wagons, etc.

3. This advertisement shows four men and a woman fighting the rapids which demonstrates how America is an <u>open society</u> by depicting both sexes in a team role.

D. Mobility

1. "...the norm appears to be constantly shifting in an effort

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to better oneself. U.S. expressions such as 'the man on the go' or 'let's get moving' reflect this orientation." (Condon & Yousef, p. 79) Reasons for shifting (from one job to another) can be geographical, social, etc. The end goal is the economic and social security of the individual and, indirectly, of the family.

2. The average American moves five times in his/her lifetime. Twenty percent are on the move all the time. The whole history of our country has been movement; movement to get here from Europe; movement to get west, far west; north to Alaska, out to Hawaii; etc. Now we have movement to the moon and outer space and under the sea cities, farms. We come from a daring race(s) of people and maybe it's in our blood as well as our heritage. Think of the faith and hope and guts of those early settlers. They were the best and most able of the society from which they came. The unable or unwilling or the weak stayed at home (east or Europe) or died out - only the tough stayed alive.
3. U.S. expressions such as "the man on the go," "let's get moving," and "time is money" reflect constant shifting in the norm.

III. SOCIETY

A. Social reciprocity

1. "In the United States a request to do a favor may imply no necessary reciprocation. We may give a gift without any expectation of receiving one in return, a value epitomized in countless children's Christmas tales." (C & Y p. 81)
2. The decision to interact with others--to collaborate--is based on free choice. The less commitments the better, since these are threats to freedom. Obligation varies with each interaction: there are no set standards. Permanency is not a criterion for interaction, and relationships are based on personal satisfaction.
3. There are some cultural expressions that reflect this attitude: "No one has any strings on me", "Don't tie me down", "Nobody tells me what to do", "This is America and I can do whatever I want".
4. The T.V. show "The Grinch that Stole Christmas" demonstrates that one may give a gift without any expectation of receiving one in return.
5. "...instances occur in which one individual makes a decision while another shoulders responsibility. In Government circles, for instance, it is not unusual for an administrator to call in an individual who is asked to make a decision on a given issue. Once the decision is reached, the decision-maker departs, leaving the issue and decision in the hands of the administrator." (Stewart, p. 34)
6. "When an American joins an organization or a business he does so as a free agent and usually preserves the right to

move out whenever his purposes are no longer served by being a member. On the other hand, he usually accepts the fortunes of the organization and, if it fails, then it is up to the individual to find another position. The organization is not expected to maintain its employees on the payroll." (Stewart, p. 40)

7. "Although social activities occupy much of his time, he (American) avoids personal commitments to others. He does not like to get involved. A social act such as an invitation or offered gift is accepted and thanks are expressed. The recipient is not under obligation to reciprocate, although there is present the vague propriety of a return gesture. This social pressure, however, does not have the binding and formal quality of social obligations evident in other cultures." (Stewart, p. 49)
8. "The generalized 'friend' of Americans, standing for anyone from a passing acquaintance to a life-time intimate, is maintained according to activities. The company of a friend centers around activity, a thing, an event or a shared history. Thus, Americans have friendships which originate around work, children, or political opinions..." (Stewart, p. 54)
9. This depersonalized behavior of Americans, along with the values of achievement and equality, nurtures competition as a means of social interaction. Each individual strives for his own personal goals.

"The typical American ability to cooperate is one of the advisor's most important assets overseas,... One of the reasons

Americans can do this--...--is that they do not commit themselves wholeheartedly to a group or organization. They pursue their own personal goals while cooperating with others who, likewise, pursue their own personal goals. They accept the goals of the group, but if their expectations are unfulfilled they then feel free to leave and join another group.... To the American this compromise is practical, allowing him to achieve a benefit he could not attain on his own." (Stewart, p. 56)

10. "Americans usually react to others as achievers and participants in certain activities rather than as whole persons. Hence, they usually establish a relationship on the basis of a common activity or interest, seldom comprehending the other as a total person. The usual view of the other is that of a potential response and it follows that the average American tries to anticipate the effects of his words and acts on others." (Stewart, p. 58)

11. "The self provides a perspective in thinking, a direction for activity, a source of motivation, a locus in decision-making and a limit to group involvement. Although personality is fragmented to accomodate to the demands of the culture, the identity of the individual is held together by the self. Providing continuity for the individual, the self furnishes the quantum of the culture. All messages, transactions and activities in life which yield an impact upon Americans must be translated into the language of the self. Stated differently, communication with Americans hinges on the ability to evoke their self-interest and involvement, at least vicariously." (Stewart, p. 75)

B. Group Membership

1. Characterized by affiliation with many groups, brief identification, and subordination of group to individual. The individual interacts with many people and many groups. Interactions are generally transitory. The basis for group membership may be personal gain or "how will I benefit from this relationship?" Lasting friendships are the exception, not the norm. A person in such a society as that characterized by North America is encouraged to "'make friends' or 'establish contacts' of the kind that best suit him". (C & Y, p. 84)
2. Americans have been called "joiners" by every textbook on our culture since the beginning. The Minutemen were a group as well as the Boy Scouts today. You could name groups all day: there are social groups, work groups, military groups, elite groups, etc., as well as a group for every age, occasion, profession, sex (or bi-sexual, trans-sexual, hetero-sexual homo-sexual, a-sexual, etc.).
3. The Boy Scouts are an example of group membership.
4. "Personal relationships among Americans are numerous and are marked by friendliness and informality; however, Americans rarely form deep and lasting friendships. Friends and membership groups change easily as the American shifts status or locale; consequently his social life lacks both permanence and depth." (Stewart, p. 49)
5. "A consequence of the American's identity is that his self-concept usually does not merge with a group. He maintains a separate sense of individuality. To him, any group ranging from a small one to the nation is a collection of individuals.

He requires that his individuality be recognized by his being given opportunities to express his opinion and take part in group discussions, since as a member of a group he is presumably pursuing his own self-interest. He does not like to get lost in or to become deeply identified with great causes and large groups." (Stewart, p. 72)

C. Intermediaries

1. "Americans have been urged to speak for themselves and avoid enlisting or serving as go-betweens. Very closely tied to the values of informality and individualism, this directness in human interactions is highly valued in the United States. The alternative of using an intermediary to smooth the way and prevent embarassing confrontations is likely to be judged by Americans as an inconvenience and at times a sign of weakness or lack of courage." (C & Y, p. 84) Those involved in the interaction do everything themselves.
2. It seems that in America the general rule is "if you want something done right do it yourself".
3. "Confrontation in its most direct form begins when someone penetrates the spatial envelope of privacy surrounding each American. When someone draws nearer than about arm's length, the American is likely to interpret this as a sign that he must fight or flee... The idea of confrontation goes beyond physical displacement. When faced with a problem, Americans like to get to its source. This means facing the facts, meeting the problem head on, putting the cards on the table and getting confirmation 'straight from the horse's mouth'.

It is also desirable to face people directly, to confront them intentionally." (Stewart, p. 52)

D. Formality

1. "Even in a large informal valuing culture such as the United States, formal deference before judges and high ranking political officials is called for." (C & Y, p. 87) Generally, "North Americans are likely to assume that informality is essential in sincere human relations. They are likely to feel uncomfortable with titles (and assume others feel the same way)... Formality often is distrusted as a mask." (C & Y, p. 87)
2. One of the first things that we did as a nation was to get rid of titles and class differences: "All men are created equal...". Being formal is somehow un-American. During World War II the wearing of formal attire was seen as being very unAmerican, so no one wore them. Even the Academy Awards ceremony during the war "forbade" the wearing of formal attire and only street clothes or uniforms were acceptable. (From the PBS special by Johnny Carson on Hollywood "The War Years".)
3. America's informal attitudes can be seen in a Wendy's commercial which says, "ain't no reason" to go any place else for hamburgers.
4. "Chicago's Mayor Richard Daly, who, like other U.S. politicians, used his unique informal style symbolically for political gain, was quoted as saying in a farewell speech to Britain's Queen Elizabeth and Prince Phillip, 'Next time you come, bring the kids.'" (Condon & Yousef, p. 87)
5. "Running throughout the American's social relationships with others is the theme of equality. Each person is ascribed

an irreducible value because of his humanness. 'We're all human, after all.' Interpersonal relations are typically horizontal, conducted between presumed equals. When a personal confrontation is required between two persons of different hierarchical levels, there is an implicit tendency to establish an atmosphere of equality." (Stewart, p. 50)

6. "Another apsect of confrontation is found in the informality and directness with which Americans tend to treat other people. Foreign students in the U.S. frequently have difficulty with this quality until they get used to it." (Stewart, p. 52)

E. Property

1. "North Americans are likely to think of property as virtually an extension of the self. In times of conflict it may be the seizure or destruction of property which provokes a stronger reaction than violation of human rights... As noted, life, liberty, and property were initially considered as God-given rights in the U.S. credo." (C & Y, p. 88)
2. One of our most basic systems is capitalism which is built on private enterprise (property). Americans are quite often shocked when they go overseas and experience the ways other societies handle private vs. public property. One way to get Americans mad is to have "our" property taken away. Remember, by our constitution your property cannot be taken even by the government without "due process of law". By contrast, some cultures give freely of their property if you act like you like something of theirs. This happened to me in India. When I liked a painting a man's mother had done, the next morning when I left

he presented me with it. In the U.S. we tend to teach children "that's his toy" more than "share your toys". Inside the family is where the "share" attitude is used at all.

3. "While riding together in a car, President Kennedy noticed the beautiful wrist watch which the Mexican President was wearing and Kennedy complimented Lopez saying, 'What a beautiful watch you have'. Immediately the Mexican President removed the watch from his wrist and handed it to Kennedy saying, 'It is yours'. Kennedy, embarassed by the offer tried to decline but the Mexican President explained that in his country when a person likes something he should be given it--ownership being a matter of human feelings or need and not private possession... A few minutes later, President Lopez turned to the U.S. President and said: 'My, what a beautiful wife you have'. Whereupon Kennedy replied: 'Please take back your watch'. Facts aside, the encounter expresses the meeting of two kinds of property values: private, in the case of the U.S. President and utilitarian in the case of the Mexican leader." (Condon & Yousef, p. 89)
4. "The American stress on material things is associated with a belief in the inviolacy of private property. It has been asserted that this value is at the root of the Constitution and the American conception of democracy. The popular assumption that private property is inviolate has frequently led to friction between Americans and the citizens or bureaucracies of other nations, with subsequent repercussions at the highest levels of government... The Panama riots of 1964 provide an example of this sort of reaction and action. According to newspaper

reports, American forces withheld fire until private property was threatened by the rioters." (Stewart, p. 64)

5. "At the interpersonal level, many Americans also encounter difficulties in their dealings with non-Western persons who do not make a clear distinction between private and public property as the American understands it. Possession of property is affected by a person's position in society and his needs, as well as by other considerations." (Stewart, p. 64)

IV. HUMAN NATURE

A. Rationality

1. Under this value orientation the predominant belief is that man is rational and reasonable, therefore he can reason and learn. "A culture's emphasis on formal education is a fairly good index of its assumptions of rationality, though of course the form and context of education will vary." (Condon & Yousef, p. 93) Universal public education reflects a high degree of belief in man's rationality in the United States.

2. If the key to being rational is an education (Condon and Yousef, p. 93) then America would have to be the most rational culture on the earth today. Our society puts a heavy emphasis on education all during one's life. Public education is the stepping stone to the "good life" in the U.S., or so believed by the majority of Americans. We believe that education leads to a stronger belief in ourselves, in government and society, and that education makes us stronger than our enemies. A good example would be the state required classes such as American History and civics/CPS. The law which requires instruction in Americanism versus communism is based on the idea of "knowing your enemy".

3. A culture's emphasis on formal education is a fairly good index of its assumptions of rationality. This can be seen in many T.V. shows such as Sesame Street, or in magazine articles such as "Why Johnny Can't Write" (December 8, 1975, Newsweek) and "Big City Schools: Can They Be Saved?". (September 12, 1977, Newsweek)

4. "The American's concept of the world is rational in the sense that he believes the events of the world can be explained and the reasons for particular occurrences can be determined. It follows, then, that certain kinds of training and education can prepare the individual for working in the real world. Experience itself is not the only source of effective performance. Training and education and the kind of knowledge the American values must be practical and applicable." (Stewart, p. 35)

5. "...perfectibility (of man) can be approached through rational means; perhaps no people in history have believed so firmly as Americans in the ability of education to improve the individual." (Stewart, p. 62)

6. "This (future) concept of time is eminently suited to a rational view of the world. One can distinguish various moments in time, note their relationship, and signal the relation by calling the preceding moment a cause and the next one an effect... the description identifies the American predilection for seeing the world in rather simple terms and, ideally, evoking a simple cause and effect sequence to explain events." (Stewart, p. 67)

B. Good and Evil

1. Good in human nature refers to the belief that man is essentially good and is inclined to act to insure the harmony and well-being of the group. Evil in human nature refers to the belief that man is essentially evil by nature and will not act for the harmony and well being of all - man as selfish.

Both of these points of view have been dominant in the United States culture and can especially be seen in the educational system, i.e. the Carl Rogers "Freedom to Learn" philosophy vs. the "Back to Basics" movement. The underlying philosophies of these two groups reflect the two value orientations stated above.

2. "Puritan morality may have formally stressed the sinful image of a man, but contemporary U.S. values generally are not severe. At least they allow for change, be it through spiritual salvation or through improving the social environment and education." (Condon & Yousef, p. 95) "In the United States, the doing orientation has been reinforced by Puritan assumptions of evil: The person with nothing to do is seen as easily getting into brouble; an idle mind is the devil's playground." (Condon & Yousef, p. 96)

3. Americans have often felt that if you are "good", then God will reward you with worldly gifts. Being rich is seen as a gift from God for being good. If our whole country is blessed with riches (natural resources, good climate, etc.) then it must follow that we are "good". Goodness has won out over evil in all the wars America has fought (except Vietnam) which might explain the attitude we have toward war. Good guys always win in the movies and on t.v. The theme is crime doesn't pay.

C. Happiness - Pleasure

1. "In the United States, with our assumptions of progress and the perfectibility of man, happiness is likely to be viewed

as a practical goal - even the goal - in life...In popular sentiment of the Peanuts characters of Charles Schultz, 'Happiness is _____' all sorts of simple things around us." (Condon & Yousef, p. 97) Even the Constitution of the United States guarantees citizens the right to pursuit of happiness.

2. The best example would be the Declaration of Independence where our founding Fathers stated that we "are endowed by our Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness". "Be happy in your work" is a common charge to young people. "Money can't buy happiness" is a radical saying in a capitalist society.

D. Mutability

1. 'Much of educational philosophy in the U.S., particularly that represented by the social sciences, is based on the assumption that learning and change are not only possible but practically inevitable. (Condon & Yousef, p. 100) "A Peace Corps or other technical assistance program may be sent ostensibly to encourage innovation or to 'help them to help themselves,' that is, to help them change in a certain way." (Condon & Yousef, p. 101)

2. Americans look upon change as a good thing, as progress. Remember the Westinghouse ad "Progress is our most important product"? Americans believe almost any condition or situation can be changed or bettered. The AA would be a good example of this belief. The present fight over tax bills shows how we feel about learning and change. "Learn from your mistakes"

and "Change for change sake" reflect our belief that change is always good. Another example is "If you're not growing, you're dead". I would say that the Great Depression and how FDR used the idea of "Do something, even if it's wrong" expresses our love of change and learning.

3. "While religion in the United States is committed to the doctrine that man is evil by nature, most Americans are unlikely to give the concept much thought. More likely they will see man as a mixture of good and evil or a creature of his environment and experience. Most important, they will stress his ability to change. 'Modern American religion inclines generally toward a remarkable perfectionism and optimism' reflected in the deep conviction that man is perfectible - he can change and for the better." (Stewart, p. 61)

V. NATURE

A. Relationship of Man and Nature

1. In the United States today, the view that man dominates nature is unmistakable. "Monsoons and germs, earthquakes and mosquitos are equally subject to man's control. Perhaps it is not even so much a matter of domination and control that is valued, but the spirit of challenge that most attracts us. Our proudest achievements, our greatest folk heroes are frequently those who challenged, conquered, or exploited nature." (Condon & Yousef, p. 103)

2. Our culture started out with dominating nature or dying reality. Crossing the ocean, clearing the forest, fighting the Indians, crossing the plains and deserts, and crossing the Rockies were all examples of nature and Americans at odds with each other. There is nothing in nature that we don't feel like we can't conquor. Space is our latest conquest in the battle between man and nature. A lot of cultures accept the environment that they find themselves in without trying to change it. Americans feel a need to make nature serve us, or at least try to change it.

3. When the White man first started to move the Native Americans off the land and claim it for themselves, the reason used by the White man was that the Indians didn't own the land because they had not used the land. The Indians were working in harmony with the land, not dominating the land, so of course it wasn't theirs. In other words "if you don't use it, you lose it".

4. Daniel Boone is an example of man dominating nature. Also, the article "Seeking Other Worlds" (August 15, 1977, Time) describes how man is going to have the "conquest of space" in due time.

5. "The individual in American culture is presumed to have some control over disease. The control usually refers to actions such as exercising, dieting and undergoing physical examinations that prevent the onset of disease." (Stewart, p. 60)

6. "The dominant assumption in the United States is that nature and the physical world is perhaps unmatched as a dominant assumption in any other major society...The natural laws assumed to underlie the physical world seem to be harnessed for producing material welfare and hence are at the service of man." (Stewart, p. 62)

B. Ways of Knowing Nature

1. "The man from Missouri is our model American when he says 'Show me.' We are likely to be distrustful of theories unless we can be given an example or two." (Condon & Yousef, p. 106)

2. "In the circle of induction and deduction, abstractions are valuable as they organize and show relationships among specifics. Concrete evidence tests and, where necessary, modifies the theory or calls for additions or deletions of abstract concepts." (Condon & Yousef, p. 105)

3. An example of this would be the conflict between religion and science over the origin of man. Niether side has proof that is showable, but Americans can accept the science theory easier than the Bible way because it sounds more specific.

Box or menthol:

Carlton is lowest.

See how Carlton stacks down in tar. Look at the latest U.S. Government figures for:

	tar mg./cig	nicotine mg./cig
Brand D	12	0.8
Brand D Menthol	11	0.8
Brand V Menthol	11	0.8
Brand V	11	0.7
Brand M	8	0.6
Brand M Menthol	8	0.5
Carlton Soft Pack	**1**	**0.1**
Carlton Menthol	**less than 1**	**0.1**
Carlton Box	**less than *1**	***0.1**

*Av. per cigarette by FTC method

Of all brands, lowest... Carlton Box:

Less than 1 mg. tar.

4. Carlton cigarettes are using statistics to show the qualities of their cigarettes.

5. "Foreign students are frequently described by American instructors as lacking 'analytical thinking.'... For Americans, the world is composed of facts - not ideas. Their process of thinking is generally inductive, beginning with facts and then proceeding to ideas. But the movement from the concrete

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to the more abstract is seldom a complete success, for Americans have recurrent need to reaffirm their theories... It is the operational quality of American thinking that makes it unusual, the incessant need to systematize the perception of the world into a form that enables the individual to act." (Stewart, p. 22)

6. "Another fundamental aspect of the American view lies in the stress placed on concreteness. But Americans do not require that they be able to touch, see or in some other way personally encounter an object in order to establish concreteness. To the American the essential quality is measureability. The world to him is seen as having dimensions that can be quantified. Apparently there is not quality or experience that cannot be quantified if only as first or last, least or most, or as having merely an arbitrarily assigned numerical value." (Stewart, p. 68)

C. Structure of Nature

1. "In Western philosophy (U.S.), the mechanistic view of nature has been dominant since Newton and is very much a part of analytical thought: taking the machine apart, examing its components, and reassembling and perhaps improving upon it." (Condon & Yousef, p. 107) Under this orientation, nature is likened to a clock, and is illustrated by a "thinking pattern of cause and effect, or <u>if-then</u> reasoning." (Condon & Yousef, p. 107)

2. Maybe Americans like to think of nature as a machine, because machines can be changed, fixed, or improved upon. Man is the

boss in a man and machine environment. In the other environments (spiritual, organic) man is not the boss, but more at the mercy of nature. Man invents machines, machines don't invent man (one fear of computers is that they can "think" or be smarter than man).

3. The taking apart of the "machine" can be seen on Walter Cronkite's The Universe. Scientists used hormone injections to increase the height of people.

4. "The American doctor, however, reaches a decision about his patient's symptoms in a different manner. The patient's report and the doctor's observations are matched against categories of diseases. The doctor's diagnosis and prescription follow automatically from the particular category in which the constellation of symptoms fall. When the fit is not close between symptoms and categories defining disease, the doctor may call certain symptoms 'benign,' a label indicating the lack of correspondence between symptoms and disease categories." (Stewart, p. 33)

5. "The stuff of rationalism turns out to have a typical American flavor, eventually derived from the assumption that the world is mechanistic and the things worthy of effort are material. It is saturated with facts, figures and techniques, since the American's tendency is to be means oriented toward the world." (Stewart, p. 35)

6. When the middle-class American male leaves his home to go to work, he leaves behind him his role as a family man and enters a world in which he is expected to make a clear separation

between personal matters and his job. His work itself is separated into occupational roles. In American culture specialized roles are developed and filled with specialists who deal with specific functions and problems.

D. Concept of Time

1. In the United States, the future seems to be valued the most. "The stress on youth and achievements ('onward and upward,' each son better than his father), the value of controlling one's own destiny (which requires planning ahead, saving for a rainy day),...General Electric's slogan expresses the spirit of most of the nation: "Progress is our most important product." (Condon & Yousef, p. 109) Slogans like "save for a rainy day" and "always be prepared" reflect the future orientation of American culture.

2. Americans put a heavy emphasis on the future. "History is bunk," the infamous quote of Henry Ford, seems to sum up our feeling about the past. The major reason given for studying the past is that the past affects the future ("If you don't know history, you will repeat it") and we want to be able to repeat the good parts and avoid the bad. The future always is a better time than the present or past. Again note the present speeches given by the President of the U.S. and the Speaker of the House. What we do now is important because it, too, affects the future.

Progress
for
People.

GENERAL ELECTRIC

3. General Electric's slogan "Progress for people" demonstrates America's concern for the <u>future</u>.
4. "Normally, Americans reach decisions on the basis of anticipated consequences for the individual." (Stewart, p. 33)
5. "Usually, the American does not conceive of only one possible course of action for a given problem. Instead, he tends to conceive of alternative courses of action and chooses one. His attitude is comparative; a particular course of action is best for a given purpose rather than only one." (Stewart, p. 35)
6. "After anticipating the future and, specifically, the consequences or effects of his actions, he then chooses that course which will produce the preferred consequences." (Stewart, p. 36)
7. "The American's concepts of work and action are attached to his orientation toward the future. The unpleasantness which may be connected with work and the stress of doing result in the cultural values of change and progress...For Americans, as an illustration, the orientation toward the future and the high value placed on action yield the principle that one can

improve upon the present. Action and hard work will bring about what the individual wants." (Stewart, p. 38)

8. "Bound up with the idea of progress in American culture is a feeling of general optimism towards the future. Most Americans feel that through their efforts a better future can be brought about which will not compromise the welfare and progress of others." (Stewart, p. 66)

9. "One of the most basic and systematic concepts underlying it (progress) is the concept of time. Progress is closely associated with the view that time is a flow in one direction proceeding from the past, barely slowing for the present and rushing to the future. 'Time moves fast,'...'keep up with the times'." (Stewart, p. 67)

10. A description of a discussion between American managers and foreign engineers: "The Americans exhibited an operational pattern of thinking. It is partly inductive in nature but its main feature is that the language used is rather vague. It anticipates the consequences and looks for criteria of measurement. Often encountered are words and phrases such as 'cost-benefit,' 'productivity,' 'making a profit,' 'making the best of your time,' 'change,' etc. The quality of the thinking is seen in the language used; it implies a projection to the future, its consequences, and suggests the quality of efficiency. Cost-benefit and profit are used as criteria for success on the job." (Stewart, p. 81)

VI. SUPERNATURAL

A. Relationship of Man and the Supernatural

1. In the United States, for example, man views himself as the master of nature but in turn maintains a kind of junior parter-ship with God. "God helps those who help themselves." Americans seem not to mind what kind of a god a person believes in, so long as he believes in something above himself. (Condon & Yousef, p. 112)

2. The majority of Americans believe that man has control over his destiny, that we can choose "our path" in life, but yet God can "call us home". "Free will" is our way of saying that we are in charge of our lives. God just watches and judges our "free will" choices.

3. Man views himself as the master of nature but in turn maintains a kind of junior partnership with God. T.V. commercials such as Anacin Aspirin ("Life got tougher, we got stronger") demonstrates man's junior partnership with God.

B. Meaning of life

1. "'The pursuit of happiness' means for many Americans the opportunity to secure property and material comforts. Intellectual goals, too, if not opposed to material goals may at least be interpreted through material standards (as in the appeal to go through college in order to earn more money.)" (Condon & Yousef, p. 114)

2. We tend to value the earthly possessions more than the spiritual ones. Americans have even made the material wealth gotten here on earth a gift from God as a reward for living a

good life. There is nothing in our major religions that makes it a sin to be rich. Not using our "talents" fully is seen as a sin by us.

Drawing by Donald Reilly; © 1974 The New Yorker Magazine, Inc.

'Our life-style went last year. What can we cut out this year?'

3. This cartoon shows America's concern with material goals (life-style).

4. "In American culture, achievement is given a material meaning or, at least, a visible and measurable interpretation. This attitude leads to the American emphasis on technology and, secondly, on publicity - rendering visible unrecognized accomplishments...Social progress too often comes to mean the number of schools erected, while there is no mention of the training of teachers...One military advisor is described as

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becoming personally involved in the choice of headgear for a particular unit, which he finally succeeded in changing. This was his achievement and he was described as determined to have it done before his tour of duty was over." (Stewart, p. 41)

C. Providence

1. In the U.S. culture, "good is limited only by man's imagination and will. Time tables are frequently published to remind us of all of the diseases which medical science has conquered and which anticipate the cures or prevention of other diseases by certain other dates." The U.S. reports "the steady increase of material goods among the population, the steady rise in income and standard of living, and so on." (Condon & Yousef, p. 116)

2. Americans are not ashamed of their wealth. The good life is the goal of most Americans. The amount of good in this life is up to the individual. Your life is not limited by fate or blood. Your entire life can be happy and rich. There is not any certain price of sadness you have to pay for a certain amount of happiness. Misfortune in America tends to be blamed on the individual rather than a mystery force. "If I had only worked a little harder" is a quote often heard by the classroom teacher.

3. An excellent example of the belief in unlimited good is the concept of profit margin in big business. Each year while the price of oil, for example, rises, companies such as Mobile and Exon are making the biggest profits ever. These companies

illustrate the philosophy that not only is profit necessary for the continuation of the company, but that it is their right to make a profit.

4. During their history, Americans have exploited their physical environment as if it were unlimited. The vastness of the land and the opulence of its resources no doubt strengthened the pre-existing belief that the limits to achievement are measured within the individual. The limitations on success are not ascribed to resources, to the actions of others, to the agency of government, nor to fate. For, as the Protestant ethic prescribed, if one has the desire and works hard enough, his labors will be rewarded with success. "Where there's a will there's a way."

D. Knowledge of the Cosmic Order

1. There is an understandable, predictable order throughout the universe. Through scientific problem solving and investigation we can understand that order.

2. There is very little in American culture that has to be taken only on faith. Everything in our environment is knowable and has an order. Even if we aren't real sure of the facts we make out like we are. The origin of man is a good example here. We even have a chain of command in our religions (God, Son of God, Saints, Pope, Priests, etc.). Still most of our religions teach that we can talk directly to our God, making Him knowable, even if He does have a system of order.

3. The relentless fight against cancer is an example of the belief that order is comprehensible. We believe there is a

cure for cancer and that we can find it.

4. "Although 'progress' in American society finds many expressions, it is perhaps most frequently associated with the technological control of the environment. Most Americans tend to believe the basic problems of the world are technological and their solution will bring about economic welfare." (Stewart, p. 66)

VII. APPENDIX A1: INTRODUCTION TO FLORIDA CRACKER CULTURE VALUE ORIENTATIONS

For this study, Cracker Florida is considered to be that part of Florida north of a line from Fernandina in northeastern Florida to Cedar Key on the Gulf coast and western Florida which includes Tallahassee. Also some reference is made to the cattle country of south Florida around Lake Okeechobee.

"In places, then, it is isolated almost beyond imagination, this Florida of the little towns and dim pinelands. Its people are just as isolated, though their ancestry is a curious mixture of faraway origins. The Crackers are here, with the pale blue eyes, strong noses, and jutting chins that are their Scotch-Irish heritage. But so are the Greek chefs...So are the Germans and Swedes whose grandfathers fled Wisconsin and Minnesota...Italians...; there are Jewish professors who eluded Hitler, and a stray Hungarian or two ...There are French...; there are Cubans whose fathers rebelled at the long hours of Tampa cigar factories in 1900. All have become curiously alike, though some deny it vigorously." (The Other Florida, p. 15)

VIII. APPENDIX A2: FLORIDA CRACKER CULTURE VALUE ORIENTATIONS

I. Self - How an individual is classified and distinguished from his family and society.

A. Individualism - interdependence

1. Individuality - In rural Florida there seems not to be that pressure to be like everyone else. People are accepted as they are.

2. "All have become at the same time strong individualists..." (The Other Florida, p. 15)

3. "He never stayed on the job long enough to collect a paycheck. Found he couldn't stand taking orders. It ain't that he's lazy. He'll work like a dog, but it can't be for nobody else but him." (The Other Florida, p. 212)

4. "He bragged that for twenty years he'd never worn a coat and he didn't break that rule at the dedication of his Summerlin Institute. Although he did go as far as to put on shoes. I'm just a plain old sun baked Florida Cracker." (King of the Crackers, p. 36)

B. Age

1. Middle years - It was difficult to make a decision on this value as age is seldom mentioned. In the most isolated areas age comes quickly as living is hard and children have very little youth as they must work also. If members of the older generation were still living, they were cared about and respected.

2. "'I am a refugee from Sawdust Road,' begins the autobiography

of aviatrix Jacquelin Cochran,...One winter she delivered babies at two chips each to save money for a curly-headed doll she had seen at the commissary." (The Other Florida, p. 58)

3. "Something else. The San Carlos hotel...It'll go some day. And what's going to happen to the old men inside? Where will they move to, and who's going to listen to them talk about their palmy days?" (The Other Florida, p. 45)

C. Sex - One's role in society as determined by one's sex.

1. Male Superiority - In all my reading it seemed that if in the isolated areas, the man was the bread winner and the wife may have worked occasionally as a maid but usually she stayed home, took care of the children and did the usual household chores. Most often these chores had to be done in the most primitive manner. They cooked over an outside fire and washed with tub and washboard. In the towns, girls and women worked at the usual female jobs.

2. "Gum Junction was a collection of shuttered shacks, never painted, the wood rotting from the rigors of Florida weather. A single water pump served the whole camp. Each shack had its reeking outhouse and its backyard cooking pot nearby. One of the old women showed me her prize possession - a double galvanized washtub and a washboard. 'Bran' new!'...'Wanted one all my life, an' finally my man he got me one.'"

3. Probably the most unusual activity for a woman was that of the author of The Other Florida. She traveled around Cracker Florida alone, poking into all environs including that of the

snakeman.

D. Activity - The affect a person's activities has on how he sees himself.

1. Being-in-becoming - While much of the Cracker society identifies a person by what he does; terpentiner, fisherman, snake-catcher, and plantation worker; there is evidence that the Cracker society admires those in society who choose activities for the value of the activity.

2. "Yessum, he made out by hisself. He didn't need nobody else. When he died they found money stashed for his funeral. He stood on his own two feet until the end." (The Other Florida, p. 209)

3. "Now, I know something about this coast. Something, mind you, because it takes more'n one lifetime to know everything about the Gulf and the fish and the birds and the marsh animals. I've got so some of 'em and I understand each other pretty good:..." (The Other Florida, p. 218)

II. The Family - The traditional primary unit of society which teaches the the child the cultural values of society.

A. Relational Orientations

1. Lineal - Family is very important to the people of rural Florida; reunions and family gatherings are very important. Family businesses are handed down from one generation to the next. In the more isolated areas, family is almost the only society.

2. "...a land of home, homefolks, and homeward thoughts," (Treasury of Southern Folklore, p. xx)

3. "Every Cracker is proud of his family tree as far back as he can trace it..." (Crackers and Swamp Cabbage, p. 7)

B. Authority

1. I did not find any direct reference to authority in the family other than the fact that the family followed the father wherever his job took him. Several times there was mention of the father just disappearing and leaving the family with no support.

2. I would have to judge the Rural Florida authority in the family to be "Authoritation" and would use the same quotes I used for C. (Sex) under I. (Self).

C. Positional Role Behavior

1. General - I did not find much directly related to this value. Again some of the previous quotes chould be used to support this value.

D. Mobility

1. Phasic mobility: Crackers tend to stay put because of the high regard for family ties. What moving that takes place is due usually for a better job, a chance to make it.

2. "Jim and me, we been in Georgia too, but we hanker to settle down some and we here in this camp four-five years.". "If only this was really ours. That's what I hanker for most. A home of our own. Not in the teppentime, though. Never in the teppentime can you get you that." (The Other Florida, pp. 239-240)

3. "If my boys can just get out of the camps. Most of the growed ones did." (The Other Florida, p. 239)

Each is who he is, what he is, totally. For these reasons, friendships or alliances are not based as much on specific functions or abilities as they are on 'the complete person,' including his 'inner self,' not just his outward manner."

2. "Always before, when I stopped in the country to talk to people, they brought me a chair, putting me ceremoniously in the place of honor. This time Council Register brought me what his friends were sitting on: an orange crate. 'Now this can be yours any time you want to come visitin'. I was touched and for a moment, wordless. Where was I from, he asked me? Did I like it here? How was the big city westward, Tallahassee, treating me? 'Oh, now,' he protested when I started to answer, 'you ain't no Yankee. Don't say that. You talk like one, maybe, but I know a Yankee when I see one. They preach to you, they ask about your social condition and they call you a native like you was in a tribe or something. Then they go home and write newspaper stories. We had one through here last month from Columbia University...Askin' about us on account of we're culturally disadvantaged...No, you ain't no Yankee deep down.' Many times, as I journeyed through the north Florida woods, I had had that told to me. People had begun to say it too in Tallahassee." (The Other Florida, p. 211)

3. "They respect self-made men. It matters more if you succeeded in New York than in Tallahassee." (The Other Florida, p. 144)

C. Intermediaries

1. No intermediaries - I think that I have shown that the north

Florida Cracker is a very direct person and has no need of intermediaries.

D. Formality

1. Informality - Many of the quotes used illustrate the informality of the Cracker except when someone like the "durnyankee" (the one who does not have enough sense to stay at home) comes snoopin' around.

E. Property

1. Utilitarian - I would say the more rural Cracker looks on property as having value only as it is useful and used. Yes, most would like to own their own little plot of ground but usually do not put emphasis on possessions. In the larger towns of the region, more emphasis is placed on owning things.
2. Recall the statement made earlier concerning the washtub. I also recall from <u>King of the Crackers</u> the statement that a person might steal cattle but would not think of stealing gold as there wasn't much you could buy with the gold.
3. "The things he owned were these: his fishing clothes, which he had on, and his Sunday suit, for when he went to the Primitive Baptist Church because he wanted to sing hymns; a jar of Kraft mayonnaise; a bottle of Nescafé; one cup; a jar of Skippy peanut butter; some tin spoons; a dish; a fork; fishing knives and a scaler; foul-weather boots and rain gear; his nets and poles and oyster prongs; his boat and anchor and tools for his motor; one book. When Yancey offered to loan the book and the Author protested saying she might lose the book, Yancey replied, 'But see how different you are from me?

You're real keen on havin' possessions and you'd resent losin' one. Now me, if you was meant to lose my book what could I do? Nothing. So I wouldn't worry about it. What's meant to happen happens.'" (The Other Florida, p. 220)

IV. Human Nature - The characteristics which define the human being and set him apart from other animals.

A. Rationality

1. Rational - From my study, I would say the present day Cracker believes in education and knows his people must change as a result of education if he and his off-spring are going to have a better life. Up to the present time the people of north Florida have made only a half-hearted attempt to attract industry, and with no help from the Florida Chamber of Commerce, tourists. Often outsiders consider the Cracker to be dumb, which is not true. He is the victim of circumstance, too busy earning a very poor living to take advantage of education and the fact that the powers to be make no effort to see that his children have full opportunity for education.

2. "...and small children playing games of tag in the sandyards and the bordering thickets. This was during school hours, but they were running free. In the days of aggressive truant officers none had ever bothered the camps, and modern school counselors didn't seem to be checking either. Were any children from the camp in school, I asked? 'Oh, surely, my least one like school fine, go all the time. She take the bus out on the highway.' Later I watched the small group of school children returning, swinging empty lunch buckets as they

trekked the two miles from the highway..." (The Other Florida, p. 237)

3. For another view, let us see what a plantation owner has to say about his Black help in an area where the average person has a fifth grade education. Most of the tobacco is harvested by hand by children because they are small enough to pass through the rows without injuring the leaf.

4. "When these people make any money they spend it on cars, liquor and television...What worries me is the federal minimum wage. If we get it, if it finally covers the farm people, I'm going to have to change everything. No more free homes, no more free garden plots. I won't be able to give a damn when anybody gets sick. I won't pay their medical bills because I'll be running too close. It'll be all I can do to take care of my own family. And there'll be hell to pay, because these people can't manage themselves. You wait and see. You're not dealing with a Dr. King or a Harry Belafonte when you're dealing with the Negro here." (The Other Florida, p. 118)

B. Good and Evil

1. Good - From what I have read, the people of Cracker Florida are a very friendly people, no one is a stranger.

2. "The Scotch in Scotland today are not noted for anything approaching talkative southern hospitality. The Crackers, in my experience, are. On the banks of fishing streams they strike up conversations about the weather. Unasked, they inspect your hook and sinker to see if you are rigged correctly

for bass or perch or bream. When they hear my midwestern accent they want to know how long I've been in Florida, and why, and what have I seen. Since I like plants, have I been to Wetappo Creek near Wewahitchka to see the bog flowers there, or have I seen the purple heath flowers of the coast, or the tiny columbines that are found in Marianna and nowhere else on earth? Do I hunt quail? Have I tasted catfish and hushpuppies in the restaurant run by Ed and Bernice at the dam of the Ochlockonee river?" (The Other Florida, p. 55)

3. "Of course, I reckon Yankees are like most folks - most of 'em good, a few bad. That's the way it is everywhere, ain't it?" (The Other Florida, p. 82)

4. "'Oh, but people is good to me. You have no idea.' This was the expression of a blind old lady who lived in an old shack where the smell of rotten food and chicken litter was overpowering and everything was stale, moldy, broken-down, forgotten." (The Other Florida, p. 266)

C. Happiness, Pleasure

1. Inextricable bond of happiness and sadness - I really, really don't think the Cracker culture looks on happiness in this manner; the Crackers for the most part are happy people. They do wish for better things but they do not dwell on the sadness. Neither do they seek happiness as a or the goal of life. I think the quotes above bear this out.

D. Mutability

1. Some change - In many ways the Cracker people like their life and do not want to change. However, they do wish a better

life, especially for their children, so they realize there must be change or they must go elsewhere for that better life.

2. "This whole city and west Florida. We'll be changed forever. I guess a lot of us don't know if we want to change, with the Navy being so unsettled and all. But we know we have to." (The Other Florida, p. 45)

3. "Soon it really will be Florida's last uncrowded playground. Wakullans are beginning to understand that their tragedy will be their escape from destitution. They have begun to weild hammers at Fort St. Mark's once more. It is a new state park and museum. They are trying to learn the annals of their dead. They are digging up bottles and uniform buttons Andrew Jackson's raiders tossed behind and are building shelves to hold them. At Shell Point, a motel without neon offers a haven for birdwatchers who may have the Gulf on their right and the freshwater marshes and forests of the St. Mark's refuge on their left. Because the largest proportion of Wakulla county's population is the school age, parents have begun to go to public hearings and demand school boards which will do for their children what wasn't done for them...What she, and the county, do about the complexity of keeping forests primeval, getting 20th century standards of living and education, and coping with increasing numbers of people who want solitude, may well write new chapters in the history of conservation, economic development, and man's capacity to feed his body and his soul at the same time." (The Other Florida, p. 206)

V. Nature - The sum total of the forces at work throughout the universe existing independently of man's activities.

A. Relationship of man and nature

1. Man in harmony with nature - The fact that so much of Cracker country is still in a natural state speaks for the Cracker view of nature. The University of West Florida was conceived and built on the idea of harmony with nature. This harmony is the one thing which will bring the better life to the Crackers.

2. "What about tha animals?...There's always so much happening you hardly have time to take it in. They talk to me and I talk back. And maybe what we understand is that everyday o'life is God's gift, and it's a sin to look at a tree or a bush and not give thanks for it in your heart, and that the Lord's lettin' you stay alive to see it. Some days I wake up and I'm full of wonderment I'm still here, you know? I expect you feel like that. Folks should. There's times too you wake up, and you see some sandypine needles flashin' in the sun, and you want to sing from it. That's why I don't sleep with no cover over me unless the weather's bad. I want to open my eyes to the outdoors first thing." (The Other Florida, p. 219)

B. Ways of knowing nature

1. For the most part, the Cracker knows nature by experience. This means he has a superficial knowledge of nature. They are just beginning to study nature by induction-deduction as they prepare to move ahead through preserving the natural

state of their land and also make it work for them.

D. Structure of Nature

1. Organic - I think the Cracker has a reverence for nature but not to the extent of being fearful of the wrath of God if nature is tinkered with. They certainly appreciate the uniqueness of their surroundings and as stated above are trying to work in harmony with nature to preserve it but still use it to obtain a better life. I might say their outlook on the structure of nature is a combination of Spiritual and organic.

2. "'It was right here in Bristol, Florida,' Elvy E. Callaway told me one afternoon as we sat on his porch. Beyond us, tall laurel oaks were thickly festooned with bunches of lavender wisteria, and birdsfoot violets were blooming at the edge of the woods. 'The original Garden of Eden was here on the banks of the Apalachicola. God created the Adamic man one mile east of Bristol and breathed into his nostrils the breath of life and then gave him a soul. Then He created the Garden of Eden just north of town and as the Bible says, 'out of the ground He caused to grow every tree pleasant to sight' - including the gopher wood trees. There's only one place in the world they grow. That's here in Bristol. Some people call them Tottey trees. It was also in Bristol, Florida, that Noah built his ark.'" Further explanation and evidence, as given by Mr. Callaway, is stated in chapter four of <u>The Other Florida</u>.

D. Concept of Time

1. Future - In the past, the Cracker has made feeble attempt to

attract tourists and industry, after a dismal tourist season they would go back to the regular routine with the half-hearted thought that tourists will come next year. Now with the University of West Florida in operation, they are working with new life to attract the outside world and make a new life for themselves and preserve the natural surroundings.

2. "From the start the city of Pensacola and Escambia and other west Florida counties worked together to help build an institution that would not only teach students but make use, as the 19th century timber trade had made use, of the harbor... 'There are simply not enough people here today who know how to stimulate and operate international commerce,' Judge Crosby told me. 'We see our university as a focal point for seaport business activities. We see it too as a center for the Latin American studies...We'd like eventually to provide Florida and, we hope, the United States with a window on the southern hemisphere.'" In chapter two, The Other Florida continues on page 43 to outline the objectives of the university.

VI. The Supernatural - That which is considered unexplainable by scientific methods; outside of nature; beyond the observable universe.

A. Relationship of Man and the Supernatural

1. Pantheism - I think the quote about the Cracker belief of the Garden of Eden and the building of the ark by Noah both taking place in Bristol illustrate the closeness of the Supernatural and nature as viewed by the Cracker culture. There are many examples in The Other Florida of folks who lived very close with nature associating nature with a belief in God.

Pages 220 through 224 contain an excellent discussion of this philosophy. Also see pages 266 through 269.

B. Meaning of Life

1. Spiritual - The older Crackers cling to the spiritual meaning of life. The women in the terpentine camps lamented the fact that there was no church and it was not right to raise children with no church. These are the people who fill or half-fill the tents of the summer tent crusaders. In chapter thirteen of The Other Florida, the author relates how the Black lady, Julia Sanks, implored the composer Frederick Delius to accept God into his life. However these same people are beginning to see the need of education for their children if life is going to improve in quality. The young do not cling to the spiritual with the same persistency as their parents.

C. Providence

1. Balance of good and misfortune - This seems to be the outlook of the people. Each year they hope that this will be the year that the tourists will come. They turn disheartened back to their usual things and hope that next year will be the year. Throughout the material I have read for this project, no one seems to dwell on misfortune; it is accepted and life goes on. On page 60 of The Other Florida the author states, "His good nature is not the Florida Cracker's weakness. It is his victory."

D. Knowledge of the Cosmic Order

1. Faith and Reason - I think the Cracker culture allows for reason (assumption of consistency, predictability) and calls

for trust and acceptance, faith, of what is beyond man's limited powers of reason. I feel I have already given quotes to support this value.

IX. APPENDIX A3: FLORIDA CRACKER CULTURE BIBLIOGRAPHY

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X. APPENDIX B: SUMMARY, THE RESTRUCTURING OF AMERICA BY JOHN NAISBITT

America is restructuring

from	to
an industrial society	an information society
a centralized society	a decentralized society
North	South
a national economy	part of an integrated global economy
forced technology	high tech/high touch
either/or	multiple-option
physics	biology
economies of scale	appropriate scale
a managerial society	an entrepreneurial society
left brain	right brain
institutional medicine	personal responsibility
sickness-orientation	wellness-orientation
hierarchies	networking
representative democracy	participatory democracy
short term	long term
printing	telecommunications
department-chain stores	boutiques
family as basic unit	individual as basic unit
party politics	issue politics

XI. APPENDIX C: GENERAL OUTLINE OF U.S. VALUE ORIENTATIONS

I. Self
   A. Societal Relationship of Self
      1. Individualism
   B. Age
      1. Youth
   C. Sex
      3. Male ominant (although the ideal is male-female equality)
   D. Activity
      1. Doing

II. The Family
   A. Relational orientations
      1. Individualistic orientation
   B. Authority
      1. Democratic
   C. Positional Role Behavior
      1. Open
   D. Mobility
      1. High mobility

III. Society
   A. Social Reciprocity
      1. Independence
   B. Group membership
      1. Super affiliate
   C. Intermediaries
      1. Directness (no intermediaries)
   D. Formality
      1. Informal
   E. Property
      1. Private Property

IV. Human Nature
   A. Rationality
      1. Rational

B. Good and Evil

3. Evil (this is the traditional Puritan emphasis)

1. Good (this is reflected in a Carl Rogers approach to education)

These two belief systems have constantly been at odds, especially in the educational system.

C. Happiness and Pleasure

1. Happiness as a goal

D. Mutability

1. Change, growth, and learning

V. Nature

A. Relationship of man and nature

1. Man dominating nature

B. Ways of Knowing Nature

2. Circle of induction and deduction

C. Structure of Nature

1. Mechanistic

D. Concept of Time

1. Future

VI. Supernatural

A. Relationship of Man and the Supernatural

1. Man as God (or almost equal with)

B. Meaning of life

1. Physical and material goals

C. Providence

1. Good in life is unlimited

D. Knowledge of the Cosmic Order

1. Order is comprehensible

VII. APPENDIX D: REFERENCES

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